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VOL. VIII.

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AUGUST.

THE DIETETIC REFORMER.

TWOPENCE MONTHLY.

LONDON: F. PITMAN.  
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AND VEGETARIAN SOCIETY,  
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1881.



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May, 1881.



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1ST AUGUST, 1881.

[PRICE TWOPENCE.

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 2444—(Miss) Mary E. B. Whittaker, Bredbury Vicarage, near Stockport.  
 2445—Joseph Knight, Malvern Health Dépôt, West Malvern, health agent, bookseller, &c.  
 2446—James Newby, Back Wood Street, Middleton, finisher.  
 2447—William H. Turner, 7, Choumert Terrace, Choumert Road, Peckham Rye, S.E., clerk,  
 Telegraph Department G.P.O.  
 2448—William Lucas, 694, Old Kent Road, S.E., carpenter.

## NOTICES AND CORRESPONDENCE.

~~For~~ For List of Associates see September number.

\* \* \* It is expected that the Annual Meeting will be held this year at Manchester on Wednesday, 19th Oct.  
 A VEGETARIAN HOME COLONY.—The circular on this proposal will be supplied freely to any reader on application to the Secretary, 56, Peter-street, Manchester.

PARIS.—Monsieur and Madame Baur, 39, Boulevard du Temple, offer board and lodging to English Vegetarians; terms according to requirements. Commended by Dr. Goyard.

WANTED, Local Honorary Secretaries in each county and town throughout the United Kingdom, who will assist, as they have opportunity, in promoting the work of the Vegetarian Society.

SWITZERLAND.—The "Kuranstalt auf der Waid," or Health Establishment for the Natural Cure (Obere-Waid, St. Gallen), under the direction of Dr. Theodore Hahn, still carries out its Vegetarian programme, and now and then receives visitors from England.

THESIS BY DR. ANNA KINGSFORD.—In response to enquiry we have pleasure in stating that a translation has been prepared and will shortly be issued through the publishing house of C. Kegan Paul & Co. Orders may be sent to our Secretary. Price One Florin.

IS FISH A VEGETABLE?—"J. W." regrets to learn that some of our food reformers "cling tenaciously to the fish-pots, if not to the flesh-pots." He thinks "if they have discovered a swimming vegetable which naturalists have misnamed a fish, it is but right that we should be made aware of it."

COMMUNICATIONS for the Editor should be written on slips separately from letters to the Secretary, and should be received before the 10th of each month. ALL communications, whether for the publishing, editorial, or secretarial department, to be addressed to 56, Peter Street, Manchester.

SALTCOATS BISCUITS.—These famous biscuits, used at Mr. Bryden's Home at Saltcoats, and commended by Professor Kirk, can be had from Mr. Black, Baker, Saltcoats, N.B., 6d. per lb. or 6lb. for 2s. 6d. They can be had in Manchester from Mr. Alex. Boughey, 118, Cottenham Street, Upper Brook Street.

OUR WEEKLY.—Several friends have urged us to publish a "Dietetic Messenger" as a penny weekly. We can hardly think them serious. Have they ever reckoned the cost and labour involved in the production of a weekly? How is an unpopular Society with an insufficient income and an over-worked staff to venture on such an undertaking? True a weekly is needed, but can we afford it? If a guaranteed circulation of 1,000 copies can be assured, the matter comes within the range of consideration. Can our friends see their way to this?



# THE DIETETIC REFORMER,

AND

Vegetarian Messenger.

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CXVI.—NEW SERIES.]

1st AUGUST, 1881.

[PRICE TWOPENCE.]

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HE *Lecturer* for May, 1881 (Austin, Jackson and Co., Dansville, N.Y.), contains a remarkable and most instructive chapter in autobiography. It is that of a deeply religious and strongly purposed man—James C. Jackson, M.D., physician-in-chief of “Our Home,” Dansville. It takes the form of an address, and the occasion of its delivery was the completion of his seventieth year. How Dr. Jackson came to pass from the strange and sad mistakes of his early years, followed by sickness and infirmity from which he has never since escaped, to the great conquests of his later life, full of deeds of usefulness and beneficence in the wide promotion of health teachings, and the exercise of a ministry of cure which has been blessed to thousands, he tells us in this speech. He tells the story earnestly and vividly—both as it affected himself and the mission which he undertook. His ministry has been one to the saving of *souls and bodies*—the teaching, Dr. Jackson says, of a Christian’s gospel in its fulness. “The time is coming when sick Christians will be few—when purity of heart will work purity of life—when disease will not come nigh those to whom the law of the Lord is a delight.” Even yet, Dr. Jackson testifies,—

“I can work as many hours, going with as little sleep, and eating as little food, as any man I know. For sixty years I have not averaged over four hours’ sleep in twenty-four. For thirty years I have eaten never but two meals a day ; for the last nine years I have eaten but one meal a day, and that of the simplest food. For over twenty-seven years I ate no salt, nor butter, nor meat, nor spices. For forty-two years I have drunk no coffee, and I went over thirty years without drinking tea. I have not touched any kind of medicine internally for thirty-three years. I read without spectacles, walk erect, and my hand is as steady, and my handwriting as good as ever. All this, notwithstanding I have been shorn of much vigour during all my manhood. . . . Now in the evening of my days I am comforted by the fact that my work has not been in vain. . . . My children, when I am gone, will live to see with natural eye what I have seen in vision—a beautiful village adorning this slope, inhabited by people of simple habits, good health, large intelligence, excellent culture, and beautiful, abounding faith in Christ and His philosophy of life for man.”



THE TRAPPISTS.—A Jersey friend sends us an account of the *régime* of this famous Order, which, if not in all points new, has at least the merit of conciseness. We quote a few sentences :—

“The Trappist Monks go to bed at seven o'clock in the winter and at eight in the summer : but then they have one hour's sleep from twelve to one in the heat of the day (not in winter however). Their maximum sleep is seven hours, minimum three. They sing the “office” with a very loud voice—it is obligatory to do so—until five o'clock. Then they go to work. They never undress, unless to change their clothes. Feet washed every Saturday. No baths, except in case of disease. No linen worn—all wool. No fire in winter ; only allowed to come to a place where there is a stove and remain there fifteen minutes, no more. . . . *One meal a day*, with a slight lunch of bread and cheese in the evening. Summer and winter wear the same clothes and sleep in them, even to their shoes, on a mattress made of straw, quilted and so hard that it sounds like a board when knocked with the knuckles. . . . There are others still more austere. Their dinner is at 2-30 p.m., and they get nothing before that time. One of the abbots is a friend of mine, and I have lived for months with him and been allowed to become acquainted with the slightest details. The monks cultivate the earth and work very hard. They get vegetables prepared without any grease, not even butter. Milk only is allowed.”

THE *Echo* (July 6) has taken up its parable on behalf of thrift, *apropos* to the quarterly meeting of the National Thrift Society. “But,” says the writer, “we shall never be a thrifty population while so much of the earnings of the country passes through the public-house.” But bad habits in eating imply bad habits in drinking. “What more national corruption,” wrote Milton (*Areopagitica*, p. 431), “for which England hears ill [is blamed] abroad than household gluttony ?” The *Echo* has much the same story to tell of the “household gluttony,” and the civic gluttony of to-day. The writer goes on to say—

“Neither can we expect a prudent and temperate people whilst so much of the wealth of the nation is constantly squandered in over-eating and over-drinking by well-to-do people. At this season of the year the dinners connected with the city corporations, public bodies, and benevolent institutions are a disgrace to all concerned. The preparations for a single Lord Mayor's dinner would provide a moderate-sized parish for days ; and the Lord Mayor who provides the most numerous and the most sumptuous dinners is thought the most of. We speak of the Lord Mayor's dinners only as an illustration. They are no more to be deprecated than other dinners got up in the same fashion. And private parties are almost as objectionable. We have known men who have on platforms advocated thrift as essential for the common people, who, a day or two before, or a day or two after, have sat down to private dinners of ten, twelve, or fourteen courses, and where the waste was enormous. The National Thrift Society should attack the habits of the wealthy ; it should describe the rich man's dinner-party ; it should give an account of the rich man's kitchen and what goes on there, and where domestic servants are familiarised with waste in demoralising forms. Public instructors have not yet touched the fringe of this subject. Possibly national necessity, and not individual inclination, will bring us face to face with it sooner than many imagine.



THE following extract is from Dr. Hartwig's *Harmonies of Nature*, page 196, and is another argument in favour of the theory that man is formed to eat vegetable, not animal, food, for *his* intestines are complicated and lengthened in precisely the same manner as the cockchafer's:—

“The digestive apparatus of the carnivorous insects differs considerably from that of the vegetable feeders. In that of the former the intestine passes nearly straight through the body, with few enlargements in its course, and the glandular organs have a simpler structure. The wide and glandular crop passes the food into a comparatively small stomach, and the liver consists of a few simple biliary ducts. All this corresponds with their easily digestible food, while in the vegetable-eating insects the alimentary canal is more lengthened, convoluted, and capacious with numerous dilatations, and the glandular organs are more developed, in order to subdue the resistance of more refractory aliments. Thus in the cockchafer the stomach is extremely long, the intestine has several enlargements, or supplementary stomachs as they might be called, for extracting every nutritious particle from the tough leaves on which this destructive beetle subsists, and the liver, which is here of great magnitude, has its secreting surface much extended by the development of innumerable minute cœca from its primary ducts.”

VEGETARIAN diet in Germany is much more plain and frugal than in England. Generally they have three meals daily—breakfast, dinner, and supper. Many take only dinner, but keep a plate with fruits on the table continually. Others, especially those whose occupations afford little or no exercise, as writers, artists, official persons, &c., prefer from time to time to live upon fruits alone, in order to clear their blood and thus to prevent illness. Dr. Richard Nagel, of Barmen, writes the author of “Vegetarian Life in Germany,” from whose account we quote, was one of the first to try such a cure, and with brilliant success. His rules of health, accepted by most German Vegetarians, are:—

I. Take often during the day a drink of pure cool fresh water; rain water is best. Vegetarians who live plainly and upon fruits only, have very little thirst.

II. Wash the whole body with cold fresh water every morning before breakfast; poor-blooded persons may use in winter a very little warm, but never hot, water.

III. All kinds of sweet fruits and roots are to be commended in an uncooked form. These are so nourishing that we can live upon fruits alone. (Dr. R. Nagel so lived in the year 1871, from 25th February to 7th April, that is during forty-one winter days, and you know that our German winter is much colder than yours. During this time he was extremely well, and worked hard as a physician and writer.)

IV. Use good bread—Graham bread or brown bread is best; if made without any addition except the necessary warm water, it is the most nourishing and healthy bread that can be obtained. White bread is least wholesome, contains but little nourishment, and sooner or later produces many diseases.

V. All puddings, tarts, soups, &c., are to be commended, if made from whole wheaten flour and taken with fruits; also mealy potatoes, peas, beans, lentils, roots and leaves of vegetables; pastry is thus avoided,

VI. Instead of Chinese tea and Arabian coffee, tea made from the dry leaves of the strawberry, gathered in spring before they begin to bloom, should be used. The



young leaves yield the finest flavour, and they can scarcely be distinguished from Chinese tea. This is healthy, cheap, and easily procurable. The strawberry leaf tea should be boiled for half-an-hour. Instead of Arabian coffee—which, together with Chinese tea, gradually but certainly, spoils our nerves—coffee made from different sorts of roasted corn, can be highly commended. Wheat, barley, rye, and some beans, or the roasted crust of brown bread, give the best flavoured coffee. This is boiled for fifteen to twenty minutes, and taken like Arabian coffee, with milk and sugar.

VII. Dr. Nagel advises loose garments, and woollen or cotton clothes instead of linen. This rule is especially intended for ladies.

VIII. Early rising and early to bed—to make, if possible our day with the sun, Beds should be hard; mattresses made from straw or horse hair, with woollen blankets. are best. Feather beds are least healthy.

IX. Keep the air in sitting and bedrooms always clean and fresh, with a window open day and night, if there be no other ventilation.

X. That bodily and mental occupations may be in due alternation, give reasonable rest to body and spirit by refined pleasures, so as never to weary and lose the capability for enjoyment of life.

XI. Keep the feet always dry and warm, and the circulation of the blood regular.

XII. Milk, cheese, butter, and eggs, if good and fresh, may be used, but sparingly.

Most of our meals are cooked too richly, says Dr. Nagel; they are too heavy and fat. Again, Dr. Nagel mentions as substances which spoil our health and lead to illness, “flesh, wine, beer, and all sorts of alcoholic drinks, Chinese tea and Arabian coffee, tobacco in all its forms, and all condiments, especially pepper.” He warns us also against vinegar, and hot meals, and especially against hot tea cakes. He describes vaccination as a “barbarism”—a shame of civilisation.

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*Les Confidences, par A. De Lamartine*, contains the following eloquent passages, which may interest our readers, though no translation can give any idea of the elegance of the original. Speaking of his early home education, Lamartine says—

“Physically it was derived (*decoulait*) in a large measure from Pythagoras and from the *Emile*. Thus it was based upon the greatest simplicity of dress and the most rigorous frugality with regard to food. My mother was convinced, as I myself am, that killing animals for the sake of nourishment from their flesh and blood, is one of the infirmities of our human condition; that it is one of those curses imposed upon man either by his fall or by the obduracy of his own perversity. She believed, as I do still, that the habit of hardening the heart towards the most gentle animals, our companions, our helpmates, our brothers in toil, and even in affection, on this earth; that the slaughtering, the appetite for blood, the sight of quivering flesh are the very things to *have the effect (sont faits pour)* to brutalise and harden the instincts of the heart. She believed, as I do still, that such nourishment, although apparently much more succulent and active (*energique*) contains within itself irritating and putrid principles which embitter the blood and shorten the days of man. To support these ideas she would instance the numberless refined and pious people of India who abstain from everything that has had life, and the hardy robust pastoral race, and even the labouring population of our fields, who work the hardest, live the longest and most simply, and who do not eat meat ten times in their lives. She never allowed me to eat it until I was thrown into the rough-and-tumble (*pêle-mêle*) life of the public schools. To wean me from the liking for it she used no arguments, but availed herself of that



instinct in us which reasons better than logic. I had a lamb, which a peasant of Milly had given me, and which I had trained to follow me everywhere, like the most attached and faithful dog. We loved each other with that first love (*première passion*) which children and young animals naturally have for each other. One day the cook said to my mother in my presence, "Madame, the lamb is fat, and the butcher has come for it; must I give it him?" I screamed and threw myself on the lamb asking what the butcher would do with it, and what was a butcher. The cook replied that he was a man who gained his living by killing lambs, sheep, calves, and cows. I could not believe it. I besought my mother and readily obtained mercy for my favourite. A few days afterwards my mother took me with her to the town and led me, as by chance, through the shambles. There I saw men with bared and bloodstained arms felling a bullock. Others were killing calves and sheep and cutting off their still palpitating limbs. Streams of blood smoked here and there upon the pavement. I was seized with a profound pity, mingled with horror, and asked to be taken away. The idea of these horrible and repulsive scenes, the necessary preliminaries of the dishes of meat I saw served at table, made me hold animal food in disgust and butchers in horror. Although the necessity of conforming to the customs of society has since made me eat what others eat, I shall preserve a subdued (*raisonnée*) dislike to cooked flesh, and I have always found it difficult not to consider the trade of a butcher almost on a par with that of the executioner. I lived then till I was twelve on bread, milk-products, vegetables, and fruit. My health was not the less robust, nor my growth the less rapid; and perhaps it is to that *regimen* that I owed the beauty of feature, the exquisite sensibility, the serene sweetness of character and temper, that I preserved till that date."

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OUR President, ever solicitous for the success of the Society, has addressed to the executive a letter in which he expresses his thoughts "concerning our defective Finance and concerning Associates." It is fitting that the proposals contained should be read by our members generally:—

"I never quite approved the rules concerning Associates; first, because they are pledged to nothing whatever in the matter of diet; next, because they receive back in the value of the *Dietetic Reformer* the total of their minimum contribution of 2s. 6d. I will not argue with you, but simply lay before you changes which I think will be an improvement. First, to repeal *in toto* at the next annual meeting all the rules concerning *future* Associates. Next, to enact that no Member and no Associate shall henceforth receive the *Dietetic Reformer* free, unless his contribution for the year be as high as 5s. (Those who are too poor to afford 5s. will easily get the *Dietetic Reformer* lent to them, or purchase through a bookseller.) Thirdly, exhort all (Members and Associates) who are not actually unable, to contribute at least 5s. a year. Fourthly, to alter the profession of *all future Associates* to a statement that amounts to the following: "I undertake to make effort towards Vegetarian diet, as understood by your Society, and, so far as circumstances permit, will seek to influence the diet of my table in the direction of lessening or excluding the consumption of flesh-meat." (This will give the Associates something *to do* in our direction, without undertaking more than they can conscientiously fulfil.) Fifthly, invite as many of our existing Associates as are willing to write to the Secretary indicating their acceptance of this new profession; and request the Secretary to add some mark to the names of all who thus accept. Our friends who (very strangely, as I think) interpreted my proposal, which they rejected at the last annual meeting, as a tendency downward—while I planned it as



a movement upwards—will be quite unable to take this view of my new suggestion. To me it appears better to enlarge the print of the *Dietetic Reformer* (a thing in itself very desirable) and lessen the matter contained, rather than allow our lecturing to be crippled through insufficient funds. Of course you know better than I what increase of expense has attended the ever-growing size of the *Dietetic Reformer*. After it has appeared what can be done to re-establish our finances by general means, perhaps you will approve of some special subsidiary contribution if we still remain in debt to the Treasurer—a state of things not at all creditable.—Yours fraternally, F. W. NEWMAN.

MR. EDWARD SULLIVAN (37, Palace Gate) contributes a remarkable letter to the *Morning Post* of 6th June. To our thinking he puts forcibly the case of *Agriculture v. Horticulture*. “The nation views the collapse of [British] agriculture” with an apathy which he thinks “astounding.” “During the last ten years,” he adds, “upwards of a million of acres have gone out of cultivation.” What this means he sees plainly, for he says “a thousand acres of grain will support eight times the population of a thousand acres in grass.” For we have “a redundant population hemmed in by the melancholy sea.” “How are we to feed them?”—he pertinently asks—“if the country is to be laid down in grass?” Further on he adds, “the food question is at the bottom of our commercial troubles—we are buying food from abroad faster than we are making the money to pay for it. This cannot last.” Mr. Sullivan’s letter, which appears to be written in advocacy of a duty on corn, is none the less notable for many admissions which, from a non-Vegetarian, are striking and welcome. For instance—

“A million of acres of wheat supplies grain for 3,500,000 people. During the last ten years a million acres of wheat have gone out of cultivation. So that now (in 1881), if the population had remained stationary, we should be in a position to feed 3,500,000 of people less than we have fed in 1872. But during that period our population has increased nearly 3,000,000. So that, in 1881, we are actually in a position to feed 6,500,000 less than we were in 1872. We actually grow less corn now to feed 34,000,000 people than we did 40 years ago to feed 17,000,000. During the last 10 years our live stock has diminished in value to the amount of £5,000,000. Our farmers have lost £6,500,000 annually for some years on the depreciated price of the wool alone. Our dairy farming, our market gardening, our small rural industries are rapidly disappearing. . . . Our importations of corn, meat, dairy produce, and vegetables average £45,000,000 per annum more than they did ten years ago.”

Sweet are the thoughts that savour of content ;  
 The quiet mind is richer than a crown—  
 Sweet are the nights in careless slumbers spent ;  
 The poor estate scorns fortune’s angry frown.  
 Such sweet content, such mind, such sleep, such bliss,  
 Beggars enjoy, when princes oft do miss.

ROBERT GREEN, 1550—1592.



## A DIETETIC STUDY.

*Being an Experiment made by Dr. Eugene Bilfinger, Halle, Germany, upon himself.*

It is only of recent date that we have had discussions upon vegetarianism. Medical men have generally opposed it, and for this reason it may be of interest to many if I, who have experimented upon myself for a considerable time with this method of living, give the results at which I have arrived. Formerly I shared with all other physicians the prejudice against a fleshless diet, believing that it would weaken the physical and the intellectual powers and the capacity to labour, and that it would rob life of most of its gustatory pleasure.

Long personal intimacy with a young vegetarian of a cheerful disposition, in whom I found none of the bad results I had anticipated, brought me to a state of mind where I was able to lay aside prejudice, and had a desire to investigate the effects of this method of living by experiment. Being in perfect health, I hoped to make a careful objective study without injury.

In spite of my prejudices against the medical writings of the laity, I read the works of Hahn, Baltzer, Von Seefeld, and others, and found them intensely interesting. They caused me to see a multitude of sources of disease, concerning which a physician's knowledge is woefully defective, for they showed me that improper eating and drinking are among the principal causes of disease and early death.

As to what are the best foods and drinks, physicians, with few exceptions, are quite as ignorant as non-medical men, and their opinions on the subject are based upon what has been customary from time immemorial. This is natural, since science, when it treads the domain of dietetics, has no certain foundation to work upon, and until now only a chemical, and therefore a one-sided and untenable view, has been given. The great Virchow was honest enough to confess this. In his lecture on food and diet, he said: "A strictly scientific system of diet has been hitherto impossible, and it is astonishing that, after thousands of years, neither experience nor science is able to bring this vexed question, in which the interest of humanity is concerned, to a proper solution."

Professor Voit, a special investigator of dietetics, declares that "what, and how much sustenance a man under all the varying circumstances of life requires, we should first of all truly know; and yet is our knowledge herein, alas, meagre and in nowise commensurate with the importance of the subject." From these statements it is not difficult to comprehend how the present theories of diet have been the outgrowth of custom, and how a mixed diet has been glorified as the self-evident, indispensable means of perfect nourishment.

On the other hand, writers on vegetarianism assert that the eating of flesh is an acquired habit which may be dispensed with; that it is a food wasteful of strength and vigour. It is not to be denied that three hundred million Buddhists in India, China, and Japan live almost exclusively without animal food, and are not, on that account, less strong and robust, and for the most part live to an advanced age. The rural population of most civilized countries from the earliest times, though perhaps not from choice, have been more or less vegetarians; nevertheless they have been a most healthy people; as, for example, the higher class of Italian workers, who perform most arduous labours. Who will deny that the possibility of obtaining our nourishment without the shedding of blood would be gratifying to the humane and moral sentiments? It is well known that in all ages various philosophers and poets, including Pythagoras, Plato, and Plutarch among the ancients, and Schiller, Liebnitz and Newton among the moderns, have, from esthetic considerations, lived a considerable portion of



their lives without animal food, and have been beautiful examples of the intellectual and moral life of the ages in which they lived.

Nevertheless, I held that an extended practical experiment in this manner of living was indispensable ; alas, that so many, both professional and non-professional persons, condemn it without having made such an experiment. A person accustomed to flesh, who occasionally makes a dinner of biscuits and salad, cannot appreciate the value of a fleshless diet, and is not justified in speaking against it. In this way only a distorted opinion can be formed, just as one school of medicine forms an opinion adverse to another school, merely on hearsay evidence. A true vegetarian experiment requires some self-sacrifice from men of culture, and a moral courage to liberate themselves from the popular influence of the day for the sake of truth ; nor must they fear ridicule.

For myself there were few difficulties, since I had already made the foundations of modern hygienic science my study, and had accustomed myself to think beer, wine, coffee, and similar stimulants seldom to be indulged in. I believed that smoking ought to be avoided, and that pure fresh air is of the utmost importance as a means of nourishment, both by day and night. I had for a long time been accustomed to Graham bread, and so I resolved for an entire year to abstain wholly from animal food in every form. I was vigorous, well nourished, and inclined to corpulency, and hoped to be able to endure much. In the beginning, my food consisted of uncooked milk and bread, of soups of every kind made without meat, but with butter only, wheat, corn, rice, and the like, and the many various vegetables and fruits. To my astonishment, vegetarian fare offered a most abundant variety. I found in the cook books over twelve hundred recipes for purely vegetable dishes. Neither after eight, fourteen, or forty days, in spite of my customary hard work, protracted walks, and in the constant practice of my profession, did I at any time become weary or even fatigued, but, on the contrary, felt fresher, more enduring, and more capable of labour. Thus I lost my fears as to whether or not I should obtain sufficient albumen ; indeed, the longer I continued the less I feared this, so I discontinued the use of eggs, since it gradually came about that the more simple my food the more I liked it ; but in spite of this omission, I could not perceive the least diminution of my powers of endurance. Once, for four weeks, during the hot weather of summer, out of curiosity, I ate daily of the cold food of the Swiss herd maidens of the Alps, and during this time took of no cooked food, and thus, at the same time, made a partial experiment of abstinence from salt. Genuine Graham bread, as is well known, contains no salt. During this month I was lively, cheerful and happy, and felt at my best,—and so, I think, completely disproved the popular dogma that man cannot exist without salt. Whoever does not, by discarding the skins and bran, remove from fruits and grains the mineral matter, requires no salt in his food. This little episode is given as an example of how vegetarianism in many respects rectifies science, and teaches each one how to distinguish between essential and non-essential articles of food.

I persevered in my experiment conscientiously during 365 days, and only three times in the first quarter of the year, and then on account of social considerations, did I make slight departures from my usual living. With the exception of the first eight days, during which I missed the customary stimulus of flesh food, I enjoyed my repast exceedingly ; hunger was a most excellent sauce, and I felt, as the experiment went on, a constant improvement of taste and smell. I had the best sleep, and perfect health. I decreased slightly in weight, weighing five kilogrammes less after the first six months, on account of my mountain climbing and pedestrian tours. My ability to endure increased remarkably, and to this active exercise, rather than to my fleshless diet, I attribute my decrease in weight. During the experiment I was physically more



active and more moderate in my eating and drinking than formerly. I also observed that the demand for spirituous liquors and similar means of excitement decreased, and that I was completely satisfied on a much smaller quantity of food than before. This latter observation is worthy of notice, since it does not agree with the formerly cherished opinions, that vegetarians require an enormous quantity of food. Nothing can be more erroneous. The idea undoubtedly originated from the notion that vegetarians are only vegetable and grass eaters. Generally a vegetarian makes nutritious grains and fruits his principal diet, using vegetables simply as salads and additions.

I disproved another objection to vegetable food constantly made by physicians, namely, that it is more difficult of digestion than the flesh of animals, and therefore, that less of it is digested. Perhaps some plants used for food are more difficult of digestion, especially where the digestive organs are weak, as, for example, beans and peas cooked in the ordinary manner ; but properly prepared, even these become easy of digestion. During the latter part of my experiment I had a season of excessively hard labour, including much night watching, yet, in spite of my abstinence from meat and wine, my strength did not desert me. Indeed, I bore the severe trials cheerfully and with an unbroken spirit. From a Saul, persecuting vegetarians, I have become a Paul. I agree with Hufeland, who says, in his *Art of Prolonging Life* : “ Man, in the selection of his food, always leans towards the vegetable kingdom ; animal food is always more exciting and heating. On the contrary, vegetables make a cool and mild blood. We also find that, not the flesh eaters, but those who live upon vegetable food, grains and milk, attain the greatest age.” Niemeyer, one of the highest German authorities in medicine, has spoken of the vegetarians as being wonderfully healthy ; and, in his recent writings, greets these friends of the natural manner of living as a courageous minority, prophets of a worthy reform in society. He pictures the children of vegetarians as models of a natural nourishment, and declares that adults show evidence of great physical elasticity and intelligence. My fullest conviction, therefore, and my deliberate opinion is that vegetarianism is a justifiable reaction against Liebig’s theory of diet upon which is built the modern doctrine of flesh eating, and that it tends to correct the theory that meat and wine are the most strengthening articles of food. On this account alone it deserves the consideration of science. On account of its influence in the domain of national economy, vegetarianism is worthy of the attention of all who have the physical and moral welfare of the race at heart. To all of the friends of man, therefore, it is to be personally commended, and on every suitable occasion should a knowledge of vegetarianism be imparted. Vegetarianism is in its whole nature so simple, beautiful and true, that in later centuries there will be a vigorous conflict in its favour.—*Translated from the German by Dr. M. L. Holbrook.*

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“ Who farest finest, doth but feed,  
 And over-feedeth oft ;  
 Who sleepeth softest, doth but sleep,  
 And, sometimes, over-soft.  
 Who clads him trimmest, is but clad ;  
 The fairest is but fair :  
 And all but live ; yea, if so long,  
 Yet not with lesser care  
 Than forms, backs, bones, and bellies, that  
 More homely cherish’d are.”

WILLIAM WARNER, 1558—1608.



## Correspondence.

## THE BULLOCK AND THE PLOUGH.

Two difficulties often mooted in your pages seem mutually to solve each other, namely :—How shall the supernumeraries of the ox family be neither burdensome to us, nor be destroyed by us? How shall the small cultivator best live upon his holding? Let the bullock cultivate such holdings in lieu of the horse or the spade. I need only refer the student to Jethro Tull, and to William Cobbett, both for corroboration of this view, and for ample directions. Tull, with his usual minute carefulness, enters into the annual cost of the bullock's work. It is ridiculously small. And as it is given in terms of the area of land, it is applicable to the present day. So many acres of feeding land maintain so many working bullocks for the twelve months.

As to the utility of the bullock, Cobbett, the "grand old gardener," is quite enthusiastic. As the processes of these two clear-headed investigators may differ from usual farming and gardening, I will say a word thereon. Their peculiarity lay in the inter-cultivation of growing crops. Cobbett drilled his turnips in rows, four feet apart. As soon as the weeds appeared, he sent in his one-bullock plough, and cut a furrow *from* the row. Then he twined the furrow *back to* the row, and every weed was buried and killed. This was repeated as often as required. Noticeable is the distinction between this plough and the horse-hoe. The horse-hoe cuts the weeds at the surface, the plough buried them. The plough afforded to the plant, throughout its growth, the fresh pasture of newly turned over and pulverized soil. The horse-hoe does not appreciably. Both T. and C. proved also that the plough was a thoroughly dependable remedy in time of drought. Both found that the sacrifice by their wide intervals was more than repaid by the bulk and quality of the crop and by the almost complete extirpation of weeds.

Under the principles herein advocated, the course of the small holder would be as follows. He would have his cultivated land in one rectangular piece. He would never break up his headland at either end, leaving them as the roads of his little farm, and for an occasional bite or mow for his bullocks. Every row, confined to one crop, or containing a made-up crop, would stretch from headland to headland. The piece would be his garden as well as his farm. Generally only one bullock would do half-a-day's work in ploughing the soft intervals. On some days his other bullock (he would keep two) would also do *his* half-day's work, or both yoked together might plough up the hard stubble for a long half-day (not more). The time for any particular crops ripening coming on, all growth-making by intercultivation would cease. Hence cropping the intervals, though tempting, would be avoided. The ordinary practice would be followed in hand-hoeing, weeding, manuring, drilling, &c. Weeding in a few years would be a sinecure. Long before that our small holder would cry out, "three cheers for the bullock!" If not a young man, he would say with Cobbett, "Oh that I had known his value 20 years ago"! I am certain that this farming, with a given crop, and a given spot of land, would lessen the expense two-thirds compared with the spade, one-third compared with English farming. Yes, even though the bullock could only take produce to market, and that not a distant one, and he be allowed a comfortable repose on his work being past. I am certain, again, that it is the only means of bringing into profitable cultivation millions of neglected acres of lands in the kingdom; and also, one of the two, of feeding a larger population, or maintaining better the population we have.—RUSTICUS IRRUSTICUS.



**VIVISECTION.**—Most, if not all, vegetarians will, I believe, be glad to learn that the Lord Chief Justice has ranged his powerful influence on the side of those who are striving to abolish the infamous practice of vivisection. At an influential meeting lately held at his private house, Lord Coleridge declared himself a complete convert to the views advocated by the Victoria Street Society for the Protection of Animals from Vivisection. At the same meeting it was stated by Sir. J. Eardley Wilmot, M.P., that whereas 243 petitions with 63,182 signatures had been presented in support of his Bill for the total abolition of vivisection, the advocates of scientific torture had only managed to raise one petition, containing exactly four signatures. It is very gratifying to find such a lack of enthusiasm on the side arrayed against humanity and justice.—T.G.V., L.R.C.P. LOND.

**THE ACORN BADGE.**—Some of our local members have been discussing the propriety of adopting a badge which should be distinctive of those who are vegetarians. At the Crystal Palace Fête a silver tassel is to be worn on the left shoulder, and the device is very suitable for such an occasion; but what we want is something which shall be distinctive without being too conspicuous. Our hon. sec. suggests a silver acorn mounted on two oak leaves, which might be worn as a brooch or on a bracelet by ladies, and as a scarf-pin or in some other way by gentlemen. Any badge, however, to be of value must be recognised by vegetarians generally, and we should like to elicit opinions and suggestions on the subject, from other members of the society. Messrs. Richmond, Harman, and Co., jewellers, state their willingness to get up any device which may be selected. They add that the acorn upon two oak leaves is a very old design, and could be easily adapted to any article of jewellery; but their suggestion is that of two ears of wheat, united in a V-shape, and a ribbon or flower encircling the place where the stems join. The ear of wheat is certainly appropriate. Any suggestions will be thankfully received by Mr. Pool, Summer Road, Hall Green, Birmingham, or by myself.—Yours truly, T. G. VAWDREY.

**COFFEE AND COCOA HOUSES.**—I have taken great interest in this movement, and am personally connected with two of the houses. They are calculated to do important service, both to temperance and to food reform. But they are only partially successful. In some towns indeed they have failed. They have been successful where the management has been good, and effort has been made to give good and cheap articles, and to make the people feel as comfortable as in a cosy bar parlour. Where they have failed, bad or inferior food has been supplied, or the management has been careless or incompetent; one thing is certain, people will patronise the institutions if properly and honestly worked. In Coffee Taverns, there is, to my mind, a large and valuable field for the dissemination of vegetarianism. Their avowed object—temperance [and dietetic reform—is closely allied to vegetarianism, so that there should be found amongst the frequenters of these places, many who would be easy converts to a more rational system of diet. There is yet great need for reform both in quality and kind of the food supplied. For instance; at one of the houses with which I am connected, we determined to introduce good brown bread. We accordingly arranged to send, at our own expense, about 300 cobs of Walker's whole meal bread. What was the result? The first delivery was got through with the greatest difficulty; the second not at all, and we were requested to send no more; we had therefore to eat the bread ourselves, and our customers returned to their white bread and Melton pies as before. I think it a pity, that people, through ignorance, should so persist in preferring innutritious food, and it is clear that these need to be convinced of the superiority of whole meal to white bread. Most of the Coffee Taverns take in newspapers and periodicals, and it would cost very little to add the D.R.



"CORN AND FRUIT."—I have just bought four acres of the best ground in Yorkshire for fruit growing, and I am in high hopes of making its influence felt all over England. Instead of *beef, beer, and tobacco*, let us offer *corn, fruit and flowers*. I firmly believe that healthy life is within the reach of plants and animals, and that disease is the *just* penalty of want of knowledge in the proper management of life.—W. L.

THE DOMESTIC ECONOMY CONGRESS has been sitting in London, an entire week in June. The food section took up a large portion of time, but Vegetarianism appears to have been unrepresented. This may not occur next year. We mentioned to those desirous of reading papers or taking part in the discussions, that the Hon. Sec. to the Congress may be addressed "Society of Arts, Adelphi, London, W." It is to be hoped that vegetarians will muster in such force at the next Congress, as to carry the food question by storm in their favour. Seldom does so favourable an opportunity occur for publicity to be given to Vegetarianism at next to no cost.—M.D.—[We understand that the next Domestic Economy Congress, the fifth, will be again held in London, in 1882. At the third, held in Manchester, in 1879, as our readers will remember, Vegetarians were well represented by the Rev. C. H. Collyns, M.A., who read an important paper on Food and Cookery in Elementary Schools, but the public interest manifested was very slight indeed.—ED. D R.]

WELCOME FROM PARIS.—I learn from Dr. de Colleville of the Vegetarian Society's banquet on 17th May. In the name of my colleagues of the Vegetarian Society of France, I have the honour to address to you and to your fellow-members our sentiments of cordiality and of sympathy. Vegetarian banquets are an excellent means of propaganda. They are, at the same time, very agreeable occasions for meeting together and encouraging each other in the difficult warfare we have to sustain against routine, prejudice, and error. At Paris, during the last few months, we have had several Vegetarian banquets, which were reported or commented upon in our leading journals. They were more effective than any other measure in placing our society upon a solid and firm foundation. At our recent banquet we did not fail to wish prosperity to the united Vegetarian societies, and to our predecessors and friends in Old England. Accept, my dear sir, the assurance of my cordial sentiments.—DR. GOYARD, President of the Vegetarian Society of France.

AMERICAN CORN.—A great deal of maize corn is eaten in this country, generally for breakfast—here a hearty meal. I see your people have a false idea of *corn*, and probably never get it good. It should be eaten soon after grinding. True corn-bread is sweet, delicious, and wholesome. We have many kinds of corn—white, yellow, flint, sweet, and pop corn, including the chief varieties. The *white* grows in the Southern States, the *yellow* North. *Flint* is very hard, growing in New England and Canada. *Sweet* or *sugar* corn is eaten green in summer, and is very wholesome. A man can live on it and grow fat. We simply boil it and add butter. *Pop* corn is a variety that "pops" open into a beautiful white mass by heating. Children love this. In the farming regions every boy plants pop corn of his own, and each garden has its sweet corn-patch for table use. The sweetest of dishes is a bowl of pudding and milk made from newly-ripened corn in autumn (ground), and the meal simply boiled in water with a little salt. Milk is added when served. Oatmeal is being extensively used here, but I prefer crushed wheat and think it healthier and better. Wheat I regard as the best grain in the world. There is an enormous amount of corn grown here. It feeds cattle for beef, horses for work, pigs for fattening. It would do you good to see a great cornfield in Illinois or Ohio. It takes a rich soil and a hot climate but grows fast. We plant in May or June and harvest in September or October, sometimes realising over one hundred bushels to the acre.—M. L. HOLBROOK.



the printing of many hundred books in every branch of human pursuit, and he has been intimately associated with men celebrated for their attainments in each of them." In the facts concerning anatomy and physiology will be found references to scientific and other authorities upon the subject of flesh-eating.

Occasionally we meet with autobiographical facts of interest. Thus, he says that, early in 1825, he suggested the first idea of the Society for the Diffusion of Useful Knowledge to Dr. Birkbeck and then, by his advice, to Lord Brougham. His idea was the establishment of a fund for selling or giving away books and tracts, after the manner of the Religious Tract Society. As regards his astronomic paradoxes, his theory, in opposition to the Newtonian, that the phenomena attributed to gravitation are, in reality, the "proximate effects of the orbicular and rotatory motions of the earth" (for which he was severely criticised by Professor De Morgan), exhibits at least the various activity, if not the invariable infallibility, of his mental powers.

A work of equal interest with a *Million of Facts* is his next compilation—*A Dictionary of the Arts of Life and Civilisation* (1833). Under the article *Diet* he well remarks :—

"Some regard it as a purely *egotistical* question whether men live on flesh or on vegetables. But others mix with it moral feelings towards animals. If theory prescribed *human* flesh, the former party would lie in wait to devour their brethren ; but the latter, regarding the value of life to all that breathe, consider that, even in a balance of argument, feelings of sympathy ought to turn the scale. . . . We see all the best animal and social qualities in mere vegetable-feeders. . . . Beasts of prey are necessarily solitary and fearful, even of one another. Physiologists, themselves carnivorous, differ on the subject, but they never take into account *moral* considerations.

"Though it is known that the Hindus and other Eastern peoples live wholly on rice—that the Irish and Scotch peasantry subsist on potatoes and oatmeal—and that the labouring poor of all countries live on the food, of which an acre yields one hundred times more than of flesh, while they enjoy unabated health and long life—yet an endless play of sophistry is maintained about the alleged necessity of killing and devouring animals.

"At twelve years of age the author of this volume was struck with such horror in accidentally seeing the barbarities of a London slaughter-house, that since that hour he has never eaten anything but vegetables. He persevered, in spite of vulgar forebodings, with unabated vigorous health ; and at sixty-six finds himself more able to undergo any fatigue of mind and body than any other person of his age. He quotes himself because the case, in so carnivorous a country, is uncommon—especially in the grades of society in which he has been accustomed to live. . . . On principle he does not abstain from any *vegetable* luxuries or from fermented liquors ; but any indulgence in the latter requires (he hastens to add) the correction of carbonate of



soda. He is always in better health when water is his sole beverage ; and such is the case with all who have imitated his practice." \*

Under the article "Farming," he observes that "a man who eats 1lb. of flesh eats the exact equivalent of 6lbs. of wheat, and 128lbs. of potatoes." That is, that he, in such proportion, wastes the national resources of a country.

The High Sheriff, on the occasion of some petition to the King, had been knighted (to the affected scandal of his political enemies, who, apparently, wished to reserve all titular or other recognition for their own party), and the conspicuous beneficence of his career, while in office, had gained for him an honourable popularity. But fortune, so long favourable, now for a time showed itself adverse. In 1809 his affairs became embarrassed, and recourse to the bankruptcy court inevitable. Happily his friends aided him in saving from the general wreck the copyright of the *Monthly Magazine*. Its management was a chief occupation of his remaining years ; and his own contributions, under the signature of "Common Sense," attracted marked attention. In his publishing career, the most curious incident was the refusal of the MSS. of *Waverley*. The author's demands seem to have been in excess of the value placed upon the novel by the publisher. It had been advertised in the first instance (he tells us) as the production of Mr. W. Scott. The name was then withdrawn, and the famous novel came before the world anonymously.

Besides the writings already noticed, Phillips compiled or edited a large number of school books. He tells us that all the elementary books, published under the names of Goldsmith, Blair and others, were his own productions—between the years 1798 and 1815. Nor was his mental activity confined to literary work ; mechanical and scientific inventions largely occupied his attention. To prevent the enormous expenses of railway viaducts, embankments, and removals of streets, he proposed suspension roads, ten feet above the housetops, with inclined planes of 20° or 30°, and stationary engines to assist the rise and fall at each end. Cities, he maintained, might be traversed in this way on right lines, with intermediate points for ascent and descent. This bold and ingenious idea seems to be very like an anticipation of the elevated railways of New York, although even these have not yet reached the height Phillips thought to be desirable.

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\* *A Dictionary of the Arts of Life and Civilisation*. 1833. London : Sherwood & Co. It will be seen that the origin of his revolt from orthodox dietetics, given by himself, differs from that narrated in the *Life* from which we have quoted above. It is possible that both incidents may have equally affected him at the moment, but that the spectacle of the London slaughter-house remained most vividly impressed upon his mind.



He interested himself, also, in steam navigation. When Fulton was in England he was in frequent communication with his English friend, to whom he despatched a triumphant letter on the evening of his first voyage on the Hudson. This letter, having been shown to Earl Stanhope and some eminent engineers, was treated by them with derision as describing an impossibility. Sir R. Phillips then advertised for a company, to repeat on the Thames what had become an accomplished fact on the American rivers. After expenditure of a large sum of money in advertising he obtained only two ten-pound conditional subscribers. He then printed, with commendation, Fulton's letters in the *Monthly Magazine*, and his credulity was almost universally reprobated. It is worth recording that, in the first steam voyage from the Clyde to the Thames, Phillips, three of his family, and five or six others, were the only passengers who had the courage to test the experiment. To allay the public alarms he published a letter in the newspapers, and before the end of that summer he saw the same packet set out on its voyage with 350 passengers. \*

In 1840, the year following the final edition of his most popular book, he died at Brighton in the seventy-third year of his age. During his busy life if, by his reforming energy, he had raised up some bitter enemies and detractors, he had made, on the other hand, some valuable friendships. Amongst these—not the least noteworthy—is his intimate friendship with that most humane-minded lawyer, Lord Erskine, one of those who have best adorned the legal profession in this country.

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## XLII.

MICHELET. 1797—1874.

THE early life of this most original and eloquent of French historians passed amidst much hardship and difficulty. His father, who was a printer, had been employed by the government of the Revolution period (1790-1794), and at the political reaction, a few years later, he found himself reduced to poverty. From the experiences of his earlier life Jules Michelet doubtless derived his contempt for the common rich and luxurious manner of living. Until his sixteenth year, flesh-meat formed no part of his food; and his diet was of the scantiest as well as simplest kind.

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\* *Million of Facts*, p. 176. For the substance of the greater part of this biography, our acknowledgments are due to the researches of Mr. W. E. A. Axon.



Naturally sensitive and contemplative, and averse from the rough manners and petty tyranny of his schoolfellows, the young student found companionship in a few choice books, of which A'Kempis' *Imitation of Christ* seems to have been at that time one of the most read. At the Sorbonne Michelet carried away some of the most valued prizes, which were conferred with all the *éclat* of the public awards of the *Académie*. At the age of 24, having graduated as doctor in philosophy, he obtained the chair of History in the Rollin College. His manner, original and full of enthusiasm, though wanting often in method and accuracy, possessed an irresistible fascination for his readers; and all who had the privilege of listening to him, were charmed by his earnest eloquence.

His first principal work was his *Synopsis of Modern History* (1827). His version of the celebrated *Scienza Nuova*, of Vico, of whom he regarded himself as the especial disciple, appeared soon after. Upon the Revolution of July, Michelet received the important post of Keeper of the Archives, by which appointment he was enabled to prosecute his researches in preparation for his *magnum opus* in history, *L'Histoire de la France*, the successive volumes of which appeared at long intervals. It contains some of the finest passages in French prose, the episode of *La Pucelle d'Orleans* being, perhaps, the finest of all. Having previously held a professorship in the Sorbonne (of which he was deprived by Guizot, then minister), he was afterwards invited to fill the chair of History in the Collège de France.

In 1847 his advanced political views deprived him once more of his professorial post and income, in which the Revolution of the next year, however, reinstated him. The *coup d'état* of 1851 finally banished him from public life—at least as far as teaching was concerned—for being too conscientious to subscribe the oath of allegiance to the new Empire. Michelet, like an eminent writer of the present day, upon principle, elected to be his own publisher; a fact which, in conjunction with the unpopularity of his opinions, considerably lessened the sale and circulation of his books; and, by this independency of action, the historian was a pecuniary loser to a great extent.

Deprived of the means of subsistence by his conscientiousness, he left Paris almost penniless, and sought an asylum successively in the Pyrenees and on the Normandy coast. In 1856 appeared the book with which the name of Michelet will hereafter be most worthily associated—the one which may be said to have been written with his heart's blood. That the taste of the reading world was not entirely corrupt, was proved by the rapid sale of this the most popular of all his productions. A new edition of *L'Oiseau* came from the press each year for a long period of



LUCERNE.—I was present lately at the annual meeting of the Canton Lucerne Society for the Protection of Animals; the attendance was small, and the proceedings uninteresting. The consciousness of feeding on animals seems to damp the nobler sympathies of our nature. A pleasing paper, however, was read on sympathy and kindness to the lower animals, and their numerous resemblances to mankind; but the close was taken up with a disquisition on killing them with the least suffering. I cannot describe the curious and painful effect which this inconsequentive treatment produced on my feelings. To have attempted (even if competent to do so in a foreign *patois*, such as is spoken here) to controvert the false and exploded fallacies of this speech, would have done more harm than good, so I contented myself with a little conversation and with distributing a selection of fly-leaves of German Vegetarian Society. I have a dog twelve years old, who is a life vegetarian, and (as one effect of purer diet) he has never had one day's illness, having escaped all the diseases flesh-eating dogs invariably pass through. He is a picture of goodness, beauty, cleanliness, and is far above the average intelligence.—A.J.C.

HOME COLONIES.—The idea of settling in the country, having all my lifetime been uppermost in my thoughts, the subject of vegetarian Home Colonies naturally attracts me. Our prospects of success greatly depend upon a true conception of the ends to be attained, and of the difficulties to be encountered. More than one attempt by vegetarian friends to settle in the country, to my great regret, turned out failures. These occurred sometime ago, and (except that the price of bread has gone down) recent events have not improved the prospect. We know now that under existing conditions, in the British Isles, the practical agriculturist can barely make a living. Obviously, therefore, a novice perhaps fresh from town life, no matter how great his enthusiasm, could not accomplish what one with all the advantages of a lifelong practical experience, fails to do. Is there then no means of gratifying the aspirations of those of us, to whom town life is irksome and unsatisfying, for a change into the pure air and delightful surroundings of country life, under associated conditions, rendered more durable by a community of opinion on a reformed dietary. I think there is, but to ensure success, our colonists should fulfil one of the following conditions:—(1) Either have a practical acquaintance with agriculture or horticulture. (2) Or possess sufficient capital to purchase house and land and to maintain himself until his land has been rendered productive by the planting of fruit trees and other permanent crops. (3) Or purchase his location some years in advance, and meanwhile have his land similarly prepared for his reception. Whichever of these modes be adopted, it would be better carried out by the establishment of a limited company, in the first instance to purchase and prepare the land; and with some degree of patience as to results, a judicious choice of locality, and a careful selection of fruit trees, a fair share of success might be anticipated. I should like to suggest as an adjunct to a vegetarian colony, or rather as a nucleus for one—the establishment of a vegetarian sanatorium, to be conducted somewhat similarly to a hydropathic establishment, in conjunction with a fruit farm, where vegetarians might spend a few of the weeks of summer in pure air, surrounded by fruits and flowers and all the varied enjoyments of country life, and, owing to its co-operative character, at a moderate cost. As, fortunately, the counties best adapted to fruit culture, are noted for their pleasing scenery, this would prove an additional advantage, and the surplus produce could be disposed of amongst the shareholders. This would supply a want experienced by all vegetarians who go from home in the summer. In a well-organised scheme of this kind I should be prepared to invest a little money, and gladly give the benefit of what experience I have acquired in the way of fruit culture.—POMOLOGIST.



**FRUIT AS FOOD.**—It seems to me that people do not yet understand the value of fruit as a conservator of health and purifier of the blood. If we can't get the farmers at it, we Vegetarians should form a company, buy land, and plant it with all kinds of fruit trees. When fruit is abundant and cheap, our cause will make progress rapidly. The free use of fruit would cause people to use less milk and butter (articles I have been wishing to do without ever since I became a Vegetarian), and much less flesh, alcohol, tobacco, tea, condiments, &c., &c., would be used. Certainly there ought to be a plentiful supply of both raw and cooked fruits at all Vegetarian Restaurants. Why not a fruit restaurant in London? There are good markets to draw the supplies from. The "Spartan" would, I think be a good name for it. It seems a pity that so much land should be kept in pasturage, just for the sake of milk and butter, to the exclusion of fruit. I hope we shall soon have substitutes for animal products.—J.N.

**SEA SICKNESS.**—I have read the interesting paper on "Sea Sickness and Simple Diet," contributed to the London May conference of the society, by Dr. Frances E. Hoggan. Although the lady attributes her own good fortune in being free from sea-sickness to her simple diet, and does not state in so many words that vegetarianism will prevent sea-sickness, yet I think that the inference is evidently intended. It is always unsafe to judge from an individual experience what that course of action may have upon the generality of mankind. It may be possible that a vegetarian diet will always prevent Dr. Hoggan from being sea-sick, but it certainly has not prevented others from that disagreeable feature of a sea voyage. Mrs. Collier has been a vegetarian for 30 years, a teetotaler also, and, as a vegetarian, she partakes of food of a simple character, yet in crossing the Atlantic, last summer, she was ill almost all the time going and returning. I know of others who are equally sick when on the sea, although they are strict vegetarians.—EDWIN COLLIER.

**SHOPKEEPERS INSTRUCTING THE PEOPLE.**—Travelling lately in South Wales, I was attracted to a baker and confectioner's shop in one of the towns I passed through, by the large display of wholesome-looking whole-meal loaves, scones, biscuits, etc. I entered, purchased, tasted, and at once said—"Here is a man who understands his business". While partaking of a wholemeal scone, and a glass of milk, I observed gooseberries, oranges, lemons, grapes, raisins, and canned fruits, of nearly every sort. I reflected and said—"Milk, brown bread, and fruit; Mr. B. is surely a man after the heart of Dr. Nichols, and not only so, but an enlightened teacher of people, and a public benefactor to the whole neighbourhood in which he resides." Another point struck me, and that is that the shopkeeper supplied the best foods without thinking it his duty to extort great charges from his customers. Not a few merchants seem to be possessed with the idea that the only way to make money is to charge very high prices. Their business plans seem laid to catch the sixpences of the many rather than the pence of the thousand.—PROGRESS.

**WHEAT MEAL AND YEAST.**—Three weeks ago, and again to-day, I concluded experiments with bread which, owing to failure of the yeast, was absolutely unfermented. In each experiment I lived almost entirely on the bread with salt and lettuce, and weak tea with milk. The duration of each experiment was over three days. The principal facts elicited relate; 1st, to support; 2nd, to digestibility. 1st. During these experiments I worked ten hours every day in my garden, except on one day, when I wrote a sermon and performed "double duty with extra duty." The difference between the support obtained from this bread and that from the usual spongy chaffy light bread was singular and immediate. 2nd. The digestibility of the heavier bread was perfect. I was well aware of the superior stay of heavy white bread. But while white bread is indigestible, heavy white bread is indigestible of the indigestible.



It is not to be wondered at that the unnatural white flour should need the unnatural yeast. Nor is it to be wondered at that the natural meal should need no unnatural support. I commend your readers to turn to one of your recipes for bread without yeast or baking powders, and to do *likewise*. A crust softening recipe it should be. I gave my gardener a piece, his verdict was—very sweet. So it is : sweet and moist, quite different from the crumbly sawdusty fir-tasting meal bread which is too well known to us vegetarians.—CLERICUS.

BREAD AND—WHAT?—The pitying question so often heard from commiserating friends when dietetic reforms are discussed, “Whatever do you find to eat?” cannot be too frequently answered, in the interests of our movement. It is a practical point “that appeals at once to the heart,” as Dr. Johnson said, laying his hand on a lower region of the body. I point to bread (and under that name may be grouped all the cereals and their products, as oatmeal, rye, maize, barley, &c.) as “the staff of life,” for, although most people accept that designation in theory, few lean sufficiently upon bread in practice. “But we cannot live on bread alone, you know.” Have you ever tried? I do not advise the doing so, but only the extended use of the “staff.” With it you can use milk—childhood’s favourite, “bread and milk”—or its products, butter and cheese. These are very palatable and nutritious articles of food, but for my own part I limit my consumption of them to a very small amount. This whole business of the dairy seems to me most unnatural, but it is looked at by the public through the spectacles of custom, and so is not seen in its true colours. Here is a fluid intended to be drunk warm and living, so to speak, by infant bovine animals, but which we extract and keep in vessels for hours or days, and perhaps send hundreds of miles, and boil to destroy the chance of germs of disease, or we churn it into butter, or curdle it into cheese, to feed human adults! Evidently, if milk is a suitable food for adults, human milk (it is sold in China) should be given the preference. But that plan has only to be proposed to be met by aversion and horror. There are as yet no spectacles of custom for viewing so shocking a business. Perhaps it may come (as came the analogous “institution” of men-midwives). It may be asked what can be proposed in lieu of dairy products? Well, there is honey, and cocoa-butter, and oil; there are fruit jams and jellies and marmalades of great variety; there are dried fruits of various kinds; there are fresh fruits at certain seasons, and nothing is more wholesome and delicious than bread and fruit, for those who can afford it and digest it. For those who find it somewhat indigestible, or some fruits not sweet enough, or the picking, paring, &c., too troublesome at meals, I would suggest the plan we have found so excellent. Prepare and stew the fruit, and sort, as for jams, but in quantities small enough to be consumed within three or four days, or a week or two (according to temperature of season), and add only enough sugar to sweeten it to taste, and not for keeping. This quantity will vary of course with the kind and quality of fruit and personal taste, but let the rule be to use as little as possible. The main hygienic objection to jams, &c., is the large quantity of sugar contained in them—manufactured sucrose, not the natural dextrose (glucose) and levulose of ripe fruits, honey, &c. Apples, pears, and quinces may be obtained for this purpose till Christmas or later; and in the “fruitless” season thence to the rhubarb and gooseberry time in spring, there are the American apple-rings at 6d. per lb. Half-a-pound of these, washed and soaked in water and stewed in a jar, with  $\frac{1}{2}$  lb. sugar and some cloves, makes about  $3\frac{1}{2}$  lb. of delicious *compôte* (cost, about 5d.). It takes about 4lb. of fresh apples to make the same quantity, besides all the trouble of peeling and coring. Many other things might be suggested. My chief point is to emphasise the value of bread and fruit in some form or other.—DAGHERT.



## Local.

ILFRACOMBE.—On 6th June Mr John Coats read an essay advocating the Vegetarian diet in the Good Templars' Lodge. Lively discussions followed, which were again and again adjourned.

OLDHAM.—At the "Excelsior" Lodge, I.O.G.T., on the 17th July, Mr. Foxcroft attended to give a lecture on behalf of the Vegetarian Society. Much interest was excited and the discussion was especially encouraging.

BURNLEY.—Our friend Mr. R. H. Place sends us account of a discussion here 17th June, on Vegetarianism, in which himself and friends seem to have come off victorious. We are pleased to find this thriving town, whose situation gives it considerable influence in North Lancashire, awakening to an interest in our question.

BRISTOL.—The Misses Barraclough forward us from 11, Lower Maudlin Street, Bristol, a bill of fare of their Vegetarian Restaurant. The prices are exceptionally moderate, and the variety appears to be sufficient. It is to be hoped these two features combined will make a favorable impression upon the good citizens of Bristol. We are glad to hear week by week that more and more persons dine at the new rooms, and that the interest goes on increasing.

LONDON.—At a late meeting of the Dialectical Society, held at the Langham Hall, an interesting paper has been read by Mrs. Frances E. Hoggan, M.D., on "The Desirability and Feasibility of enforced abstinence from meat in Workhouses and Prisons and in Charitable Institutions generally," of which we regret to have been unable as yet to obtain published report, for we heartily wish that so useful a paper may be published in some magazine, medical or general.

CHESTER.—Our Chester friends are making a move in the right direction, by the establishment of a "Food Thrift Association," a prospectus of which has just reached us. The name of Mr. J. B. Manning appears as chairman, and that of Mr. E. J. Baillie, as hon. sec. and treasurer. The promoters "aim to assist all Charitable and Philanthropic movements for the relief of the distressed—to induce habits of economy and thrift, in place of the wilful dissipation or ignorant waste so extensively prevalent." We shall be glad to hear that by the earnest efforts of our friends some at least of these desirable objects are in a fair way of being realised.

BIRMINGHAM has had a visit from Mrs. Dance, and a popular lecture on "Bread Reform, *i.e.*, in favour of the bread made from decorticated wheat, as advocated by the Bread Reform League. The Executive of our Birmingham Auxiliary have had the subject before them, and at a meeting on the 9th of June, after very thorough consideration, passed the following resolution—"That while viewing with pleasure the efforts of the Bread Reform League, and admitting that the decorticated bread is a step in the right direction, we consider the outer husk an absolute necessity for the making of perfect bread, and therefore cannot give the League our support, as it would not be consistent with our views and teaching."

WHALEY BRIDGE.—Pleasant gatherings have assembled, rambled, been entertained, and have taken tea together, under the care of Mr. and Mrs. Jackson, on 18th June and 16th July. The next (20th August) promises to be interesting to ladies especially, as Mrs. Jackson will illustrate the method of preserving without sugar (nearly), in which she has been so successful. Fresh fruit all the year round is so welcome an addition to our tables, so genial a medicine, that all must wish to see the useful art more widely adopted and the horrors of preserving time banished for ever. Costly, unwholesome, and laborious "preserves" may well go out of fashion, before the new method. "Bread," with illustrations, will be the subject for September.



BIRMINGHAM.—The usual monthly meeting of the Vegetarian Society was held on Wednesday, 22nd June, at the Bell Street Coffee-house; Mr. E. S. Cooke in the chair. Mr. H. E. Carr read a paper on "Vegetarianism, and the Laws of Health." He treated the latter part of the subject generally, and dwelt particularly on the influence of food on mind and body, contending that perfect health was unattainable except by the use of pure food, such as is obtained direct from the vegetable kingdom.—*Birmingham Daily Post*.

HULL.—The first quarterly meeting has been held at the Temperance Club, Mr. T. Thelwall in the chair, when the Rev. J. R. Boyle gave some interesting particulars of the early history of the movement in Manchester. Several members told their experience, and a letter-carrier described how he had lived a month on whole-meal bread, porridge, haricots, peas, &c., &c., at the rate of 4½d. a day, and had gained one pound weight during the month.—*Eastern Morning News*.—[A letter-carrier's duties are not very light, but this one found energy to grind the meal for his own bread and porridge and to supply two or three families besides.—W. R.]

WARRINGTON.—"What can Vegetarianism do for the Working Man?" was the title of a lecture delivered on the Fair Ground, on 27th June, by Mr. Foxcroft of Manchester, under the auspices of the Warrington Vegetarian Society. The lecturer had been a vegetarian for 34 years. Vegetarianism he defined as total abstinence from fish, flesh, and fowl. Similar statements had been made in the early days of teetotalism, but it had been proved that people could live without intoxicating liquors, and that they could live without flesh of any description. He contended that vegetarianism made man more healthy, and that it improved the condition of working men. If it were practised throughout this country the land would be able to support a population ten times larger than the present. Mr. W. H. Chapman was chairman, and at the close a number of interesting questions were put to Mr. Foxcroft, by whom they were satisfactorily answered.—*Warrington Examiner*.

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## General.

A society for the "protection of animals and plants" has existed for three years in Spain, and according to the Madrid correspondent of the *Times*, "has attained a marked increase of popularity."—*Social Notes*.

"Mr. Gladstone at Home" is the title of a penny pamphlet by Δελατα, just issued by Mr. John Heywood (London and Manchester), in which we notice that sport is treated with very scant favour, and the gardening interest, which we are glad to find is encouraged at Hawarden, is brought prominently to the front.

The Executive have just issued in the form of a well-printed 3d. pamphlet Dr. Acworth's valuable little work "Prevention better than Cure" (Manchester: Heywood; London: Pitman). We need only add the fact that it bears the imprimatur of our learned and esteemed V.P., the Rev. J. E. B. Mayor, M.A., to secure for it a large and attentive perusal.

Our last month's notice of Mrs. Kingsford's *Thesis* has sharpened the desire to possess it on the part of many readers. We are glad of this, and have now the pleasure to announce that the French copies are all disposed of, and that the *Thesis* will shortly appear in an English dress. "The perfect way in diet," as Mrs. Kingsford's book will be styled, will be published at 2s. per copy (136 pp.) by Messrs. Kegan Paul & Co. The type selected is beautifully clear, and the book will be bound in cloth. We shall shortly be able to supply copies.



If we are to believe the *Kentish Express* (June 11) the Kentish people eat less meat than formerly. At all events, "butchers are generally said to buy less." If the quantity of stock purchased for slaughter affords any criterion of the consumption in the county, "it is from one-fourth to one-third less than the average of seasons gone by."

The *Literary World* announces that some gentleman "is writing a play in five acts, on the subject of Vegetarianism. It is intended to show that the only way in which we can reconcile our theory of kindness to our animals, with practice, is to give up eating animal food, and sustain ourselves upon vegetables. One of the scenes is laid in a slaughter-house."

Our valued correspondent at Berlin, Mr. Robert Springer, reminds us that "Richard Wagner (since his conversion to Vegetarianism) has given a Vegetarian tendency to the organ of his party (the *Bayreuther Blaetter*) that the numbers of that review for February, March, April, May, and June contain Vegetarian articles, and that many of Wagner's acolytes assemble under the new standard of their master."

We are indebted to the *Canadian Spectator* for a lengthy and outspoken article, in a recent edition, on our behalf, and we are glad to find that the real basis of Vegetarianism—a disgust and contempt for the gratuitous cruelty involved in the desire to eat, as much as in the fact of preparing and consuming, animal food—is ably put forward. We note, in particular, a striking sentence quoted from the French *Bulletin*, "President Lincoln, whose stature was gigantic, his muscular force colossal, and his energy indomitable, eschewed all animal food."

We note in *Food of Health* (N. Y., June 25) a bright and suggestive leader on "Our Girls," to which we gladly call attention. The writer says, "Just when nature demands extra nutrition, the American girl is put off on tea and bread and butter in the morning, tea and bread and butter in the middle of the day, tea and bread and butter when she comes home at night." (Presumably, pernicious *white* bread, for,) — "little by little the bones become weak, for no phosphates nourish them; little by little the cheeks become pale, for no albumen reddens the blood; little by little the flesh becomes flabby, for no fibrine strengthens the muscles; little by little indigestion sets in, for no warm food keeps up the temperature of the stomach." Why should this continue to be so either in America or England? It is a matter for regret that so promising a publication should not ere this have emancipated itself from the beef-eating craze. Dr. Bilfinger's experience, we are happy to see, appears in this number.

*Social Notes* for June has a number of interesting articles, the most noticeable one perhaps being one by "H. A.," entitled "In the Shadow," which graphically paints the contrast presented by the gin-palaces of Great Peter Street, Westminster, and the august cathedral which dominates them. How strongly this description appeals to earnest Vegetarians, those only need to be reminded who know how great are the allurements in London of the public-house, from the stern fact of the comparative scarcity of pure filtered water, and still more from the apathy or ignorance of those who might encourage the growing and distribution of ten times as cheap and plenteous fruit in the metropolis. No amount of sermonising on intemperance, how admirable soever, would be half so valuable as an unlimited supply to the poor of fresh strawberries at twopence per quart. Another important social question is brought forward, which has for its object the abolition of late hours for young women in shops, and such titles as "A Soldier's Home," "Signed Newspaper Articles," "Industrial Colleges," "The Morality of Bazaars," sufficiently indicate how various are the other contents of the number. We must not omit finally to notice the support given to Working Men's Clubs, now happily becoming a pronounced institution.



A letter appears in the *Watford Observer* of the 2nd inst. pointing out the costliness of beef as compared with that of legumes. The writer does not advance any new facts, but his communication is valuable as showing the increasing interest in anti-flesh diet out of doors, and Mr. Nunn's efforts at spreading enlightenment in this direction cannot be too much commended.

We are glad to note that under the attractive title of "Our Retrospective Review," Mr. John Pearce has collected and stitched into a remarkable cheap shilling pamphlet those numbers of "House and Home"—eighteen of them—in which, from time to time, have appeared articles dealing with the dietetic wisdom of our forefathers. The subjects treated are most various, and will well repay attentive perusal (Publishing Office, 3, Bolt Court, E.C.). We heartily commend this volume to our readers. Mr. Pearce will post the volume for one shilling and fourpence.

NUTS.—"C. H. L." in a long and learned communication (which unfortunately wants a date) calls attention to the fact that nuts, notably Brazil nuts, admirably supply the place of the otherwise necessary fat in keeping up the balance of power in the human system, and recommends three or four to be eaten at every meal. He adds, "It is a mistake to suppose (as many do) that nuts are indigestible. The reverse is the case; indeed I should maintain that for delicate or commonplace persons nuts have infinitely the advantage over cod-liver oil." We hope to hear further from our scientific friend.

"A YEAR IN A GERMAN COOKING SCHOOL."—A valued correspondent from Dublin calls our attention to this interesting article in *Cornhill* for May, which, from our point of view, he justly stigmatizes as "deplorable." But it does not appear from the copy he kindly sends us that the repulsive operations of killing birds for food are anything but appropriate in a country where the inordinate eating of flesh is looked upon almost as a Christian duty. Yet, curiously enough, as the writer of the article says, with unintentional antithesis, "though there was one part of my work which I always did with showers of tears, I mean killing poultry—ducks, geese, pigeons. . . . we have a sort of divine adoration for our storks. No one ever thinks of killing one, or he is punished with from seven to ten years' of imprisoning." We have here an instance how the tyranny of custom blinds an otherwise thoughtful and kindly people to the inherent rights of the animal creation. No mere dietetic view of the superiority of Vegetarianism will grapple with this phase of wrong. We are obliged to our correspondent for his well-timed and manly letter.

DANGERS OF FLESH-EATING.—We regret that want of space has hitherto prevented our noticing as it deserves an interesting communication on this subject from "A. J. C." (Switzerland). The writer points out in the first place how "many cases of poisoning, some ending in death and some in severe illness, have occurred from eating diseased flesh meat." He then goes on to remark on the not unexpected result of increased animal food, "the Swiss have become very materialistic in all their opinions, sentiments, and habits. . . . The ideal of the social state is on a very low level of monotonous equality and mediocrity in everything, every individual looking upon liberty as the means of doing exactly as he pleases without any reference to the rights and feelings of others, everything in public opinion being justifiable in a free country that will put money in the pocket. . . . Crime has so much increased latterly that the Federal Government has altered the constitution to allow the several cantons if they think fit to re-introduce capital punishment, and one (Uri) has already adopted that permission. . . . Universal male suffrage has now had a long trial, and is by no means a success; and one curious effect of political power having been so long exclusively in the hands of men is the low esteem in which women are held."



Our friend, Mr. R. Coad, sends us from Ilfracombe "Twenty-four useful receipts for every household." We could have wished the number larger, but such as it is we commend it to our readers. (Second Edition; One Penny. Bristol: W. Rigby.) The twenty-four recipes include paragraphs on fruit, haricots, numerous dinner drinks, and two methods for home-made yeast.

C. M. K. writes:—"What can justify the practice of kreophagy,—carried on as it is now-a-days? We feel sure the Creator never intended mankind to feed so grossly as the many do, but to live naturally, like what we profess to be—Christians." We should be glad to find our friend *entirely* convinced on what he properly calls the important question, whether it is right or wrong (it cannot be both) to kill animals for food.

OUR BOYS.—We gladly commend to the notice of those of our supporters who have boys, a modest and manly statement by Mr. Henry Veysey, of the Castle School, Taunton, of the earnest desire he has long felt to make a really good English education accessible to the children of Vegetarian parents, and of the means by which he proposes to give effect to it. The obvious want of such an institution is its first and best claim to attention, and we are glad to wish our friend (who has been a successful teacher and trainer of boys for twenty-one years, and a personal abstainer from flesh and stimulants for seven years) all the success he deserves in his endeavours to emancipate the rising generation from the weak-tea and white-bread-and-butter horrors of the Squeers' *régime*. We should not perhaps omit to add a valuable promise, that of finding the pupils at least one hour's daily labour in the garden or the workshop.

UNFERMENTED WINE.—Our readers will remember our notice of the Unfermented Wine Vigilance Committee, and of the report of Mr. J. Carter Bell, F.C.S., Public Analyst for the Borough of Salford, on Sacramental Wine, issued by this Committee. Its hon. sec., Mr. J. T. F. Bishop, asks us to appeal for aid in the circulation of the report and of other interesting and important documents he has sent to us, also to ask for information as to Churches using unfermented wine. We hope our readers will do what they can to help on this good work. We are satisfied that the documents will do service, and it would be well if copies were in the hands of every minister and Church officer in the country. Information as to the churches named and applications for documents will be gladly received and answered by Mr. Bishop (6, Bond Court, Walbrook, London, E.C.). We append a few words from the circular which has reached us: There is now so marked an increase in the attention given to the question of the suitability of unfermented wine for sacramental purposes that it is highly desirable the fullest information should be placed within reach of all. The interest of Mr. Carter Bell's report is enhanced by the fact that he has examined various samples of Tent wine. This is the class frequently selected for sacramental use, in the belief that it is remarkably pure and comparatively free from alcohol. You will observe, however, that so far from this being the case, some of the samples contained 40 per cent of proof spirit. It is noticeable that at the general conference of the Methodist Episcopal Church, held in Cincinnati, May, 1880 (with members numbering nearly 1,700,000, and ministers nearly 12,000), a resolution was passed affirming that it was desirable to hold quarterly meetings, and that it was the business of the presiding elder to see that the stewards provided *unfermented* wine for the Lord's Supper. The Free-will Baptists also at their conference in New Hampshire, July, 1880, ordered that fermented wine should not be used in the Communion services, and "the Church or Minister who uses it deserves censure," and the United Brothers in Christ (numbering in Pennsylvania and Maryland 180,000 communicants), at their last annual session passed an emphatic resolution to the same purpose.



DIET IN CONVICT PRISONS.—Mr. J. W. Turner (Portsea, Hants.) writes in reference to the subject of brown bread as adopted at Portsea Prison. It is, he tells us, adopted in all the convict establishments, and he thinks the result has been better than was anticipated. At first it called forth some protest on the part of the prisoners and the doctor, but that passed away and the improvement is very marked. There is less craving for food, improved stamina, and increased color in the face and lips. At Portsea the rations are as follows:—breakfast (first-class), 12oz. of brown bread, 1 pint of tea with milk; Dinner, 6oz. of bread, 1lb. of potatoes, 5oz. of beef or mutton, roast or boiled; supper, 8oz. of bread, 3 quarters pint of milk cocoa. That is to say, in one day 26oz. of brown bread, and only 5oz. of meat with 1lb. of potatoes.

The *Philadelphia Evening Bulletin*, of May 31st, has an amusing leader on "Cheap Feeding," extolling the efforts of the New Century Cooking School, to teach people how to live well, on dinners "too good for the daintiest epicure to despise—and costing only nine cents. ! and other meals in proportion." It goes without saying that the pioneers in this excellent work are "irrepressible and indefatigable women," who have "set forth a little book that will presently be asked for everywhere—a sort of Revised New Testament for the kitchen and the household, in which they tell the whole story of their famous Nine Cent. Dinner at length, accounting for every cent. expended and every dish produced, and balancing their account with a precision worthy of a bank clerk." We hope to see a few copies shortly on this side of the water. We are sure they will fall into good hands.

A well-timed letter has appeared in the *Cincinnati Gazette* on the whitening of veal, pointing out the probability that the sickly condition of the animal induced before death tends to damage largely the utility of the food afterwards. This has evoked a reply from another correspondent, who justly denounces this violation of the laws of the State. We regret, however, to see that the writer thinks it "needless to hope for the total abolition of the savage and degrading habit of killing and devouring dumb and inoffensive animals." Why needless? It is, on the contrary, the only legitimate solution of the cruel difficulty we really, and flesh eaters ostensibly deplore. In connection, it may not be out of place to consider how largely the appalling number of deaths from sunstroke—thirty-five on July 13th, 1881—may be due to the inevitable consumption of pork in a city which kills more hogs daily than any other in the world.

ALMOST PERSUADED.—We have received from "An Associate" a little tract on "The Food Question" which we regret to see makes an effort (happily unsuccessful) to explain away the leading views of the Society. The writer, who "would not like to see fox-hunting entirely abolished, being devotedly attached to this salubrious pastime," thinks "the humanitarian argument and doctrine rather overstrained," yet believes "the practice of killing the lower animals for food traceable to the fall of man, resulting in the hardness of man's heart." He proceeds to attack various points of Vegetist doctrine, but is careful to assure his readers that he means no real harm to the Society. "Vegetarianism, though rather Utopian in some respects as a utilitarian movement, is very useful in its way." We are obliged to our friend for letting us down so softly, but we still hope to welcome him, convinced, into the ranks of Members of our Society.

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"The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force, provided he selects vegetables which contain all the essential elements."—*Food and Feeding*, by Sir Henry Thompson, F.R.S.



## Gleanings.

DIET IN HINDUSTAN.—Like the Buddhists, the higher castes of Hindus reverence the sanctity of life. They hold every living animal as sacred as a human being. In Bengal, however, fish is very generally used as an article of diet by all classes, in contradiction to their religious tenets. Nor does this abstinence from animal food impair the physical strength or warlike vigour of the best classes of Upper India. The Mahratta cavalry have been praised for endurance and courage by all our writers, and the Gurkas and Tilingas are admitted to make first-rate soldiers—wiry, obedient to discipline, ready to endure fatigue and hardship, and by no means deficient in energy or courage.—*Fortnightly Review for June.*

OUR DIFFICULTY IN GERMANY, as elsewhere, is to induce women to understand our principles, and to practise them in their own homes. It is easier to convert twenty men than one woman. But women, when once won, never give up the vegetarian idea. This cannot be said of all men, and perhaps, least of all, can it be said of young men. In my own experience, I have been most successful with governesses and teachers. Hence I conclude that acceptance of our principles requires somewhat of education and of experience in life. Much time, strength, and money have been wasted in our country, in efforts to carry out ideas that were beyond us, and for which our days are yet unripe. Germany has seen perhaps the greatest number of vegetarian failures. I believe, however, that if Germany could join its wealth of ideas to England's practical talent, and, perhaps, American readiness to accept new and good ideas, the world might easily be changed into a paradise—the home of health, wealth, and lasting peace.—*Vegetarian Life in Germany.*

OUGHT VACCINATION TO BE ENFORCED ON VEGETARIANS?—"As soon as I heard, on attestation which I could not doubt, that vaccination had infused palpable mischief, I at once saw that legislators, who could not guarantee us against such mischief, had no right to enforce the operation; and the door of thought being thus open, I further discerned that no legislator could claim, on the ground of the public health, any right to violate the person of one notoriously healthy. It broke upon me as a new and astonishing fact, that any medical men could be so infatuated as to call healthy children *foci of disease*, and could base upon this the inference that the State has a right of infusing into their veins an actual disease. Such reasoners proclaim themselves absurd, and earn my hearty contempt for their weakness as well as alarm at their injustice;—alarm, because, like inquisitors and religious persecutors in past days, they have the ear of powerful persons. In self-defence we must now seek to disestablish and disendow the medical faculty, which, under pretence of sanitation, is aiming to get our bodies under their despotic control. When I was quite young, perhaps fifty years ago, I remember reading in a medical journal with much surprise a frank statement that vaccination cannot be trusted as a sufficient preventive of small-pox; but (the writer added) it still is of much importance, because it makes the small-pox milder, when it does occur, in the vaccinated. This abandonment of the old ground and rapid substitution of a new one, struck me as a *juggle*; but, no practical matter fastening it on me, my thought was evanescent. In recent years it is disgraceful to the faculty that while they *know* that vaccination is *no* preventive (witness their zeal for re-vaccination), many of them, even official men, broadly proclaim that it is 'an easy and sufficient preventive,' and only reluctantly, and under compulsion, retract. The shabby pretence that it makes small-pox milder might move some persons still, if it were certain that no mischief can come from vaccination; but that undeniably is *not* certain, but, on the contrary, no one can be certain what poison he is not imbibing by it."—FRANCIS W. NEWMAN.—Letter to John Pickering, F.S.S., of Leeds.



**COOKED FOOD FOR DOMESTIC ANIMALS.**—The great value of cooked food for domestic animals has been demonstrated in this country and in Europe. The Germans have long used cooked food for their army horses, and found it to excel all other kinds in giving greater strength to the horse, and increasing his power of endurance. It is recognised in England and on the Continent, among the most successful stock breeders, that horse and cattle thrive better, and are far healthier when fed on cooked food than when fed on any kind of raw food. Our best scientific authors all agree that well crushed grain is not only more easily masticated and more readily digested, but that the process called cooking enables the animal to assimilate a far greater percentage of nutritive elements than could be assimilated from the same amount of grain fed in a natural state. By Daniels' improved process the grain is evenly cooked, dried, and crushed, in a manner that renders it preferable by far to food prepared by any of the crude processes heretofore used. Among the disadvantages of using the raw, ripe grain as food for horses are the following: Many horses are so voracious, and eat so rapidly, that they do not properly masticate their food, and, in many cases, the grain is too hard to be properly crushed by the teeth. It is estimated that more than one-half of the diseases which afflict horses are induced by the use of uncooked food, and its bad effects upon the digestive apparatus. The hard, flinty covering of ripe kernels of grain can neither be properly ground by the teeth, nor is much of it soluble in the stomach, and most of it passes from the horse undigested. All energy expended in attempts to assimilate raw grain food is just so much waste and positive loss.—*American Paper*.

**HOW TO DRINK MILK.**—Dr. Dyce Duckworth, assistant physician to St. Bartholomew's Hospital, contends that the English nation do not sufficiently understand the value of *milk* as an article of food, and that there is moreover a milk famine. He asserts that "the ordinary milk supply is just sufficient to allow tea and coffee to be coloured by it," and that the money spent contrasts ridiculously "with the more free expenditure on bad sherry and worse claret." The causes of this disregard of what physiologists regard as a model food, are various. Milk has been regarded as so exclusively the diet of childhood, that its use by adults has in some cases become little more than ceremonial. Diseased and adulterated milk have also been deterrent. Dr. Duckworth holds that the poor in towns acquire a distaste for what goes by its name, because they so seldom obtain really good milk. "I find," he says, "much difficulty in enjoining the use of milk amongst hospital out-patients (and I order nothing so freely), partly because they cannot get enough of it, and, when it is obtained it is so inferior, and also because they either dislike it or allege that it disagrees with them. A sickly labourer, for instance, accustomed to sundry pints of beer and drops of gin, is aghast at the recommendation to substitute for these a pint or two of milk." One cause arises from a disregard of the conditions for the easy assimilation of milk. It should not be consumed in copious draughts, but slowly taken in mouthfuls at short intervals, so as to allow it to be rightly dealt with by the gastric juice. Dr. Duckworth affirms that in many parts of the country the rural population get even less of milk than the townsfolk. He suggests the establishment of milk farms, so that the supply may be increased. His paper is printed in the *Practitioner*, and is worthy of careful consideration. Dr. Duckworth considers that children of any age may well take a quart of milk a day, and is of opinion that the minimum supply of milk for a household of ten, adults and children, is five quarts per diem. This does not seem a very extravagant allowance, but he assures us that if this were the rule, and not the exception, "rickets" would be completely banished, "and a much higher standard of health and robustness would undoubtedly prevail."—*Manchester Guardian*.



DEER *versus* MEN.—“A few days ago I came to Ross-shire, and I have had a few trips to the West. The greater number of the glens and moors have been converted into deer forests, so that a great extent of land formerly under cultivation now lies waste and desert. In many of the glens a few trees and a heap of stones may be seen here and there, marking sites where farmhouses stood in former times; the furrows of the plough are still visible through the luxuriant grass, but there are no signs of life, either brute or human, except that solitary shooting-lodges stand in certain romantic places, at intervals of many miles. Yet within the memory of men still living those glens were inhabited by thousands of industrious peasants, deeply interested in everything affecting the honour and integrity of the British Empire, and as anxious to abide by the laws of the land, as they were ready to bleed and die for their King and country. . . . In Attadale, a district on the west coast of Ross-shire, which now belongs to Mr. A. Matheson, M.P., there used to live at least a hundred tenants in fair circumstances, but on one day, forty years ago, they were all ejected, and the whole district let out to one man. The best and bravest of them emigrated to the colonies, many enlisted in the army, while the aged and less enterprising built themselves huts on the sea beach, and eked out a miserable existence, feeding sometimes on potatoes, but for the greater part of the year on shellfish. . . . A few days ago I asked a young man who rents a large croft, and pasture land for a few hundred sheep, why he lived in such a miserable hut when the terms on which he could have a house were so easy. His reply was ‘My father lived in this old house and never thought of repairing it, though he was a better man than I; and if it served him, it ought to serve me.’ Improvement was an unfamiliar thing to that tenant. The few peasants however, that are still to be met with in their native glens are all wonderfully well-educated, and, under favourable circumstances, would display energy and enterprise in the discharge of their agricultural duties.”—A.M.R., Dingwall, in the *Echo*.

### Recipes.

A TRAPPIST OMELET.—Take bread crumbs, same volume as the eggs employed; mash the bread with a spoon in a little milk to make a sort of paste, very thick (hardly wet). Mix well with your eggs; fry as usual (oil preferred) on both sides, a little thicker than pancakes. Easy of digestion.—G. SAVARY, St. Helier's, Jersey.

ONION TURNOVER.—This is a Turkish dish. Chop six or eight onions into dice. Boil for a few minutes in salt and water. Drain and toss in butter until of a light brown. Beat up three or four eggs and add to the onions. Just as they are going to set, lay them on a piece of puff paste, pinch the edges together as in making an apple turnover, and bake to a nice colour. The paste must not be too thick. A few chopped mushrooms added before the eggs makes a great improvement.

GREEN PEAS SOUP.—Shell half a peck of green peas, put the shells into a saucepan with nearly enough water to cover them, and the peas (all but about a teacupful) into another saucepan, with two large onions, a sprig of mint, and a pint of water. When both are cooked till soft, rub each separately through a hair sieve; put all together into the saucepan again, with one ounce of butter, and a dessert spoonful of flour rubbed to a paste with a little milk or cream, and boil a few minutes. Put the teacupful of peas, nicely boiled, into the bottom of the tureen, and pour the soup upon them. Serve with fried bread, in neat dice. *Note*—the peas and shells must be cooked *with the lid off*, or the result will not be green pea soup. I have often given this soup to regular diners-out—and have been accused of extravagance (!) for providing such a luxury.—M. A. H., Bath.



**DEVONSHIRE CREAM.**—How is this made, and is it not possible for any housekeeper to make her own if she possesses herself of a due supply of good milk?

It is due to Dr. J. C. Burnett to say that our notice of his change of address was given by request of a friend, and without Dr. Burnett's own knowledge.

"E. F." asks for the experience of persons who have lived on a fruit and nut diet or fruit alone.—Address Edwin Fowler, 17, Duke's Road, Euston Road, London, W.C.

**PARIS.**—We are glad to hear that visitors to Paris can now dine at 11, Rue de Valois au Palais Royal at a Vegetarian table. "The dinner is excellent," reports our informant.

**LONDON.**—Danielite Garden; meets on the first and third Wednesdays, at 8 p.m., at Aldenham Hall, 49, Aldenham Street, Pancras Road, N.W. Address, Lieut. Richardson, 118, St. Thomas Road, N.

**THE TOMATO, OR LOVE APPLE.**—Can any reader inform me of a work giving a description of the tomato, its dietetic qualities, and if injurious when taken with other foods daily?—J. Jukes, West Bromwich.

**THE MELTON MOWBRAY PIE.**—Can any reader supply the recipe of the very successful imitation of the Melton Pie which was served some years ago at a Vegetarian banquet in Rochdale? Eggs and haricots were the ingredients.

**SCHOOLS.**—There are several Vegetarian schoolmasters ready to receive children as boarders. Write to Mr. T. C. Lowe, B.A., Soho Hill, Birmingham; Mr. Henry Veysey, Castle School, Taunton; Rev. R. Bryer, Driffild (see advertisement), and others, at Worthing or elsewhere.

"E. S." (Jersey) urges us "to give more precise rules suited to beginners in the Vegetarian practice." [We commend our esteemed correspondent to the care of other friends, who will no doubt oblige him and us by a few hints as he suggests. We are always glad to be able to evoke individual experience.—Eds.]

"D. R.," 1872-1880.—Having just made up a number of vols. for these years, we are now prepared to supply them unbound at 2s. 3d. per year, post-free. By friends who are desirous of adding to or completing their sets, the opportunity should not be lost. These volumes have often been asked for in vain. A few sets only remain of the first and second series, price 7s. each.

Mr. E. G. Lee (Newcastle-on-Tyne) writes to us in commendation of the "Treasure" Cooking Range of Mr. Constantine (61, Fleet Street, E.C.) He thinks it "just the thing for Vegetarians." He adds, "I have one of J. Parkinson's £1 1s. Grinding Mills (advertised in 'D. R.'), which I find very useful. It grinds wheat both coarse and fine, also rice, split peas, &c., with great satisfaction. I can also grind pepper, coffee, and cocoa. The screw is very easy and simple to alter."

**WHALEY BRIDGE.**—Saturday, 20th August (also 17th September), by excursion train leaving London Road Station at 1-50, returning from Whaley about 9 o'clock. Ramble; tea at 5 o'clock; short social meeting after tea; ramble, if fine, until 8 o'clock. Those wishing to attend will please send post-card intimation to Mr. R. Jackson, Post Office, Whaley Bridge. Subject for August: Fruit all the year round, with illustrations. Subject for September: Bread, with illustrations.

**A MISTAKE OF VEGETARIAN ADVOCATES.**—Under this title we are favoured with a long and interesting letter from "A. B.," who endeavours to show, and perhaps not without success, that too great prominence is given by Vegetarian advocates to the value of legumes as a staple article of food. He shows clearly that a mixture of these with less exciting edibles may be attended with the happiest effects, but that alone they are often the fruitful source of many feverish diseases. The question is an important one, and we should be glad to have a further expression of opinion on it.

"W. F. C." (Islington) remarks, re Charles Kingsley and his teachings, "I believe him to have been no ordinary man, sincere in his religion, sensitive to suffering, and learned in some of the sciences. But . . . in his love of hunting, fishing, and other similar 'sports' which involve the suffering of God's creatures, he was grossly inconsistent." [We endorse this view to a certain extent, but there can be little doubt that Charles Kingsley, who was a man of strong conviction and singular purity of mind, was as firmly opposed to cruelty in the abstract as any Vegetarian. The great misfortune in his case, as we consider, was that he took a wrong standpoint to begin with as to the indefeasible rights and claims of the animal creation.—Eds. "D. R."]

**CASSAVA.**—Cannot this be imported? When in Brazil I used it daily. It is very wholesome and nutritious. Sometimes it was made with water, like our oatmeal porridge, only not boiled. At others it was done with a few onions added, and toasted in a frying-pan. It is a staple food of the country, and, generally when used by the natives, is mixed with cold water, made into round balls, and tossed into the mouth (I never saw a spoon used by them), and eaten with fruit—generally the orange or banana. Sometimes they use a little dry fish, or flesh, but this is an exception, and strong hardy men they are, especially the red or real natives of the Brazils. The blacks (of African descent), mostly slaves, are also strong and hardy. The whites, chiefly descendants of Portuguese and Spanish settlers, are not so strong as the natives, but probably their inactive life and higher [more luxurious] mode of living may account for that. I was three years amongst them, and found them a simple, frugal, sober people, hating drunkenness. They often pointed the finger of scorn at my intoxicated countrymen.—R. W. (Motherwell.)



# X

"J. C." (Ramsgate) should consult an ironmonger. Tin, rather than iron, would be preferred.

PARIS.—*Jours des séances pour l'Année 1881 de la Société Végétarienne de France*; 163, Rue St. Honoré;

Huit heures du soir, 13 Octobre, 10 Novembre, 8 Decembre.—Dr. A. Aderholdt, Secrétaire Général.

"R. G." (Irlams o'th Height, near Manchester) urges upon us the desirability of "bringing producer and consumer nearer together in their dealings," and is also anxious to know all about salad oil as a direct substitute for butter.

TWO MEALS A DAY.—One of our German friends, writing from Jena, presses upon our attention the great value of two meals only a day, and quotes several eminent writers in support of his argument, particularly Sylvester Graham and Gleizès. We fully endorse the spirit of his letter, and regret that want of space prevents our giving it entire.

A pleasant letter comes to us dated Ripley, Surrey, from "Young Idea," full of good wishes and determinations, and pointing out that "Vegetarianism should be made as interesting as possible to the young, as it is from them that our new Vegetarians must mainly come." We shall be glad to hear from our young friend again under his own name.

"J. H. R." (Cambridge Rd.) writes to comment on some words by Dr. Aveling in the "National Reformer." He refers to the animal and vegetable worlds being preyed on by numerous internal and external enemies, and most of this inevitably so. But then there is the death dealing to provide subsistence.

"I am not a Vegetarian," he says, "but who can think without pain of the cruel deaths of cattle in order to provide man with food?"

IRELAND.—Persons desirous of joining a party to visit the Giant's Causeway, with the charming sea coast and wild mountain scenery of the North of Ireland, and who need a fortnight's recreation and invigoration of health, are invited to write for particulars, enclosing stamp, to Mr. W. H. Richardson, 2, Lexham Street, Belgrave, Leicester. Party, for ladies and gentlemen, latter end of July; for gentlemen only, middle of August.

W. Robertson (Chagford) writes to suggest "the establishment of a Vegetarian school of cookery where young women could learn how to make the most and best of the fruits, vegetables, grains of all sorts; then, if all Vegetarians would either obtain their cooks from that school, or send their cooks there to be trained, would it not pay? We require good trained Vegetarian cooks to satisfy visitors and a household with Vegetarian cookery."

LONDON.—Following up the remarks that have recently appeared in respect to the London restaurants, "J. H." says: "My experience is not similar to that of 'W. H.' I hardly understand what is meant by an 'abundant selection' of vegetable food. But whatever is its signification, it has excluded green peas on five recent days that I have inquired for them. Usually (owing perhaps to the comparatively late hour of my call—about five o'clock) the items on the menu that I fancy are 'off,' and I am reduced to such straits as when yesterday (July 4), at the Fleet Street restaurant, I ventured on 'Scotch rarebit,' which proved to be anchovy paste (chiefly a compound of cochineal and saltpetre) cheese, and bread toasted. In despair I ate it; and am thirsty now in consequence. At an Italian café two days previously I was supplied at the same hour with grilled tomatoes, green peas, and potatoes—a delicious collation. Your readers should contrast macaroni preparations at the Italian and Food Reform establishments respectively. My observations (of course from a Vegetarian point of view) are largely in favour of the Italians."

## VEGETARIAN DINING ROOMS.\*

### LONDON:

The Alpha Restaurant, 429, Oxford Street.

The Food of Health, Farringdon Road.

The Garden Restaurant, 24, Jewin Street.

The Reform Restaurant, 228, Kingsland Rd

The "Graham" Dining Rooms, 79, Chiswell Street, Finsbury Pavement.

The "Arcadian," 16, Lawrence Lane, Gresham Street, E.C.

The Shaftesbury Hall, 36A., Aldersgate St.

"The Field" 6, Paternoster Square, E.C.

BIRMINGHAM: "Garden" Restaurant and Fruit Company, 25, Paradise street.

### MANCHESTER:

F. Smallman's Café Restaurant, 27, Old Millgate, and 3, Cateaton Street.

Vegetarian Saloon, Pall Mall.

Y.M.C.A. 56, Peter Street (upstairs).

GLASGOW: J. Waddell's, 42, Argyle Street.

LEICESTER: Vegetarian Restaurant Company, 7, Halford Street.

LIVERPOOL: 56, Old Hall Street.

BURNLEY: J. Garner, 10, Hargreaves Street.

BRISTOL: Misses Barraclough, 11, Lower Maudlin Street.

## VEGETARIAN FOOD STORES.\*

BIRMINGHAM: T. Furze, 36, Digbeth.

BURNLEY: J. Garner, 10, Hargreaves Street.

CAMBRIDGE: The Arcade.

DERBY: Richard Binns, 19, Market Place.

GLASGOW: J. Callum, 58, Candleriggs.

HEYWOOD: J. A. Green.

WEST MALVERN: J. Knight, Health Depot.

LEEDS: F. W. Smith, 31, Meadow Lane.

LIVERPOOL: T. Canning, 9, Great George St.

MANCHESTER: F. Smallman's, Exchange Arcade, St. Mary's Gate, and Cateaton-st.

WEST HARTLEPOOL: W. Dunn, Bellevue.

\* Additions to these Lists, or corrections of them, will be welcomed.



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Assisted by thoroughly efficient Resident and Visiting Masters.

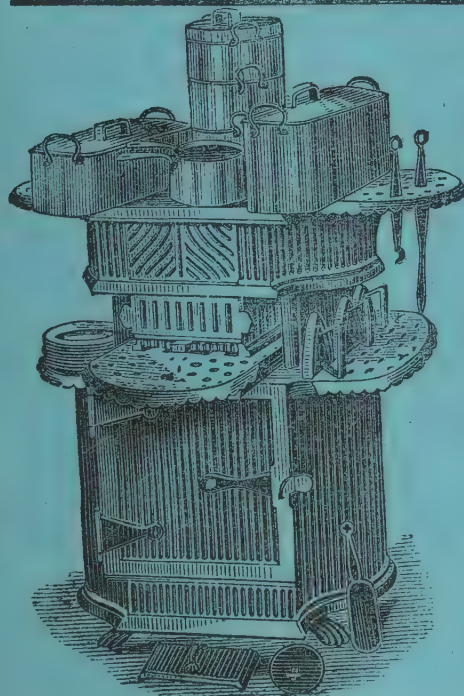
The course of instruction includes Classics, Mathematics, and all the branches of a sound commercial education.

The Principal is a Vegetarian, and will be glad to correspond with heads of families who wish to place their sons where they can be dieted on Vegetarian principles. Prospectuses may be had on application.

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Is not open to general trade advertisements, but only to such as are likely to prove of use to its readers, preference being given to sanitary, hygienic, or dietetic specialities or announcements, in consonance with the aim of the publication. For such advertisements yearly contracts are entered into, commencing in January of each year. As this magazine circulates among a class of readers more than any other alive to the application of improved sanitary agencies, copies being also sent to every free library known within the United Kingdom, and as the circulation is steadily increasing, advertisers of this kind may avail themselves of its columns with every confidence. To such our rates are—

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Will do all the Cooking of an ordinary family with economy and despatch; the fuel required is 2 to 2½ cwt. per week if constant work.

Bakes wholemeal bread to perfection; see letter from a Vegetarian, copy of which, together with circulars, may be had from

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For Family use; for Spirits or Gas. Safe to the most delicate, and is of infinite value to Ministers and Professional Gentlemen. It cleanses the skin, purifies the system, invigorating, cures nervous debility. One bath cures colds. Bath, with elegant mackintosh cover, for gas, 32s.; for spirits, 30s. Will serve for years.

ADDRESS—

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## AMERICAN HEALTH PUBLICATIONS.

"Good Health" Journal, and the publications issued by "Good Health Publishing Company," Battle Creek, Mich., U.S.A., can be obtained from the Book Depository of J. N. Loughborough, Ravenswood, Shirley Road, Southampton.

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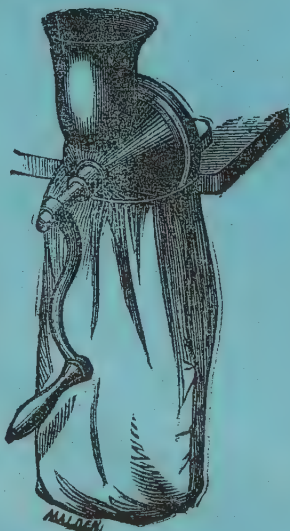
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The "Field" Vegetarian Restaurant,  
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Cleanliness, Cheapness, Promptitude. No Gratuities.

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PRICES, packed for rail, No. 2a, 13/-, and No. 4, 21/6.

LARGER SIZES—No. 5, mounted on Stand, and fitted with Fly-wheel, 32/6, and No. 6, ditto, ditto (very substantially fitted), 64/6.

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### PREPARED DANDELION ROOT,

A palatable and HYGEIC substitute for COFFEE. Specially manufactured from the root of the Taraxacum Dens-Leonis, and containing no admixture whatever.

DIRECTIONS.—Make like ordinary Coffee, using about a teaspoonful to a pint of boiling water. Add milk and sugar. N.B.—Plenty of hot milk added to the liquid Coffee, will make the delicious "Café au lait" (as procured in Paris) in perfection.

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Is adapted for home use, and is the best before the public for thoroughly making the wheat meal so essential for securing a pure brown loaf. Five minutes' grinding each day will supply a small family with flour for their bread.

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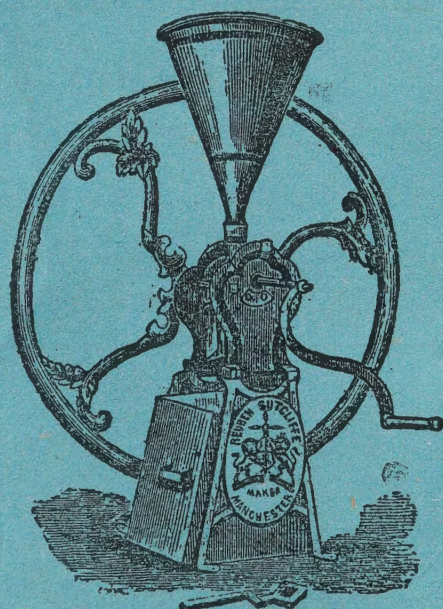
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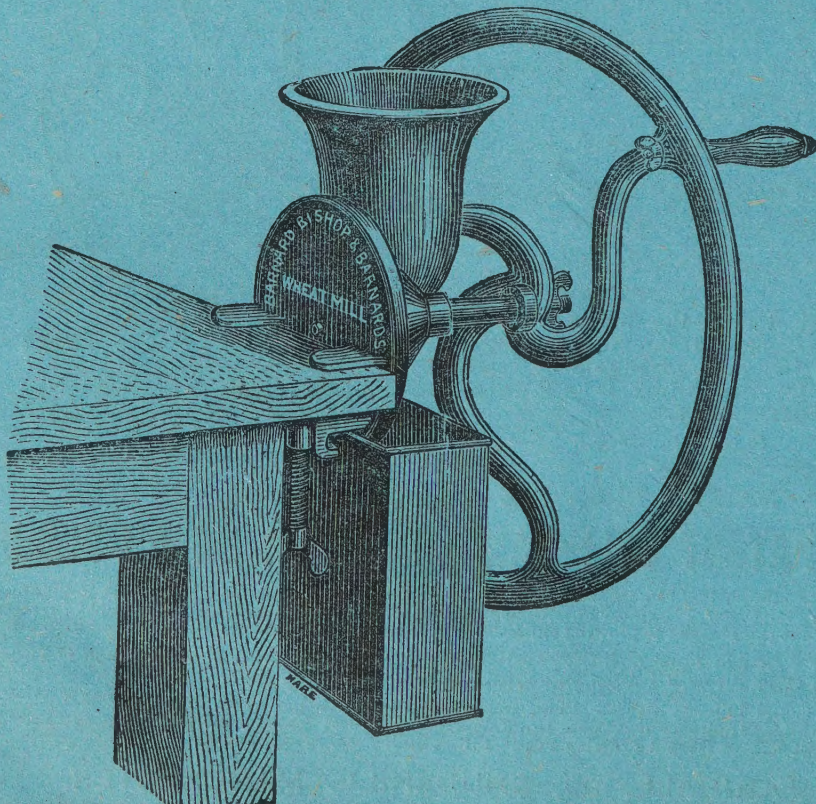
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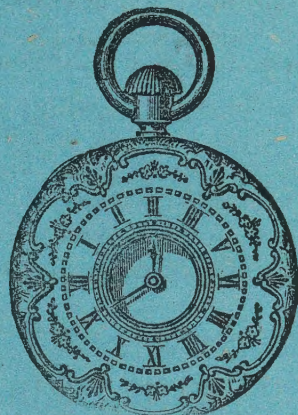
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